A

Quaker's LETTER,

TO THE

UNIVERSAL ADVERTISER,

CONCERNING

THE

COALITION.

DUBLIN: Printed in the Year, 1755.

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HONEST FRIEND,

THOU art to know, that I am one of many, who have been rejoiced in Spirit, by the frequent Accounts and Information conveyed to us, theſe three Years paſt, through thy faithful Diurnals; and for as much as thou did'ſt not with-hold the Truth from thy Readers, I do think it incumbent on me, as one who hath been profited by the Fruits of thy Labour; to return thee my Thanks:—— But above all, do I hold myſelf indebted to thoſe faithful Friends; who have furniſhed thee Occaſion, and Opportunity to become the Meſſenger of glad Tidings to a forlorn Land. Thoſe Aſſertors, I mean, of Parliamentary Dignity and Independence, who ſo honeſtly exerted, to their own private Diſadvantage, on the 17th of December, the *Remnant Rights* of a diſtreſſed People.

Thine it was to write,——our's only to read: Thou did'ſt ſatisfy our utmoſt Cravings for Information, on every Important Subject. But alas! thou art now become ſilent;—can I then refrain from Inquiry; for of whom elſe ſhall we ſeek for Knowledge? Let thy Friends know the worſt: can any Thing be ſo bad as Suſpence: But perhaps I am too ſuſpicious in my Zeal: An upright Heart miſtruſteth no Man without a Cauſe. It cannot be, that thoſe who have ſo long, and ſo much like Men, contended for Liberty and Independence to the Repreſentative of

the People; ſhould now meanly truckle to Limitations, for paultry Places and Imployments: Shall thoſe who profeſs themſelves *Advocates* for the *Oppreſſed*, ſhut their Ears againſt the Voice of *Mourning*? Or, ſhall the Judges of the Earth be *Deaf*, when the Land groweth with *Iniquity*? From whom ſhall we ſeek Redreſs, but the *Mighty*; and what Redreſs may we expect, when thoſe, *who can and ought*, *BARGAIN*, not to hear our Complaints? *O! wretched Land, thou ſhalt cry, but there ſhall be none to help thee.* Not that I can believe Matters are as reported; yet by Way of diſſwaſive let me aſk a few Queſtions, and take the Fact for granted.

What need have the Commons to Condition with the L—L——t?—let them do Friend G—e's Buſineſs and their own?--They want not Places;--who then can hurt them? Why then ſhould they ſo far curtail the *Birth-right* of their *Conſtituents*, as to be preſcribed to, by a G——r?--*Right* they will do, *if they be the Men we took them for*; doth the L—— L——t want more? *Wrong* they ought not to do, though *they ſhould get forty Places*.--If they be the Judges and Grand Inqueſt of the Nation, why ſhould any one be apprehenſive of their Determining contrary to Juſtice and Expediency? If it be improper to go into this much dreaded Inquiry, why ſhould we ſuppoſe they will go into it? If it be expedient to proceed upon it, and the *Accuſed* are *Innocent*; what have they to fear from Men ſo upright and ſo able?--Where then was the Neceſſity for a L—— L——t, to make Stipulations? Where;--; but from *Conſcience?* And where, O! Patriot, was the Neceſſity for thy Acceptance of ſuch a *diſhonourable Gag*? I have ſaid before, thou art not obliged to proceed, unleſs it be proper,

on

on this Enquiry: Why then wilt thou, who art *Free*, *oblige* thyſelf *not to proceed* on it, *if it ſhould be proper?* What ſhall I anſwer? Is all thy publick Spirit brought to Market? Cannot the Commons do the Nation's Buſineſs without Cloſeting?

O, fooliſh, fooliſh, Men! When ye are ſtripped of that Popularity, which cometh by Integrity; in that Day, ſhall ye be deſerted by thoſe in whom you put your Truſt.

But, ſay they, for this *ſingle* Conceſſion on our Part, *many* and *great* have been made on *the other*. The one of higheſt Conſequence is, that the *Chief Prieſt* ſhall be pulled from his *Seat*, and *his Place ſhall know him no more*.

Now, waving all Objections ariſing to this Argument, from the *Poſſibility* that a *weak Head* may be a *(a) Machiavellian Politician*, which, conſidering the *ſaying* and *un-ſaying* we have had, is not impoſſible; I ſay, admitting the Fact to be certain: Tho' it be a Point of the laſt Import to have him, who is an *Alien*, *ignorant* of our *National* Intereſt, bound by no *Alliance* to *our* Welfare, under no *Bail* of *Property* for his good *Behaviour*; removed from the Conduct of our Affairs, and from that Influence and Conſequence, which ſo high a Station giveth him.—I ſay notwithſtanding all this; for the Commons to tye themſelves up *blindly* to follow the *Preſcription* of a L—— L——t, tho' but in one Inſtance, is ſo *inconſiſtent* with the Privilege of Parliament,—ſuch a *betraying* of their *Truſt*,—of ſuch infinite bad Conſequence, as a *Precedent for Oppreſſion*, and a *Preſcription* of the *proper Means* to *ſtop Proſecution*: And ſuch an *Infringement* upon the *Rights* of the Subject; (becauſe *one* of *thoſe*, againſt whom it is to be reſolved there ſhall be no

(a) Deceit is Machiavell's firſt and grand Maxim.

no Proſecution, may have injured an *Individual*; and that in ſuch a Manner as the common Method of Redreſs, in a legal Way, is ineffectual) I ſay; conſidering all theſe bad Effects attending ſuch a Step, compared with the Advantages ariſing from *Power* and *Influence* being transferred out of ſo *unworthy* and *unnatural* a Channel into one ſo worthy and ſo agreeable to our Intereſt; i. e. into the Commons!—The *Price* out-weighs the *Purchaſe*. But again; to procure the Diſmiſſion of this *noxious Animal* from the Government, the Commons have a more *effectual Way* than by *Conceſſion*: Stick together and he cannot ſtand, be his *Supporters who* or *what* they *may*; or, if he ſhould ſtand, while the Integrity which diſtinguiſheth the 17th of Decem. from the other Days of the Year remaineth among you, he cannot hurt you—Give not therefore the Enemy Reaſon to blaſpheme.—*Ye may be very conſiderable out of Place and out of Penſion.*

But were you even the wicked ones, *your* and *our* Enemies would make you, Self-Preſervation ſhould teach you to eſcape this inſidious Snare for your *Popularity*. Loſe that, *i. e.* give but Cauſe to be ſtripped of it, the only Way you can loſe it: And then, fare well Power and Ability to ſerve your Country. Thoſe, who now ſupport you will deſert you. Thoſe who now oppoſe you will deſtroy you. B——h will call the P——te to his Aid, recruited by the Friends you have diſguſted, and thoſe his Office as a B——p muſt always create him; and then *you* and *we*, and *all muſt periſh*. Then ſhall our Enemies ſay unto us, *Go, and cry unto the Gods you have choſen; let them deliver thee in the Time of your Tribulation.*

But ſuppoſing there were ſome hitherto diſtinguiſhed for Uprightneſs, who do not approve of this

this Enquiry, and conſequently would oppoſe a Queſtion for it in the Houſe, to the Deſtruction of the independent Intereſt there.—Though I ſhould be loath to blaſpheme *any of the glorious Hundred and twenty-four* by ſuch an injurious Surmiſe; yet let me admit, for Argument-ſake, the Suppoſition. Is it not more eligible to periſh in a good and righteous Quarrel, than be ſlaughtered in the Purſuit? If you muſt fall, for fall—you certainly will by *Treaty*,--fall like yourſelves.—But Danger is far from ye; you are under no *Neceſſity* to diſguſt any of the Brethren, by going into this Inquiry: For, if it be not expedient, who wiſheth thee to purſue it? ——No;—— all that is required of ye, amounts but to this, do not diveſt yourſelves of a *Power* to *redreſs* the *Nation*, if it be found to *want Redreſs*: eſpecially when it may be ſaid you *diſqualified* yourſelves for a *valuable Conſideration*. You are under no *Neceſſity to treat*, be ye under ever ſo great a *Neceſſity not to enquire*-nor doth thy Friend perceive any Neceſſity ye are under to accept Employments on Conditions.

Art thou he, who receiveth Dictates from a L-- L——t, on the 23d of September, that ſpurned them the 17th of December? Anſwer a plain Man, a plain Queſtion? Hath Nature and Reaſon varied in one and twenty Months?—Is it the Voice of Wiſdom which teacheth to gain by *Submiſſion* on *this Day*, what *Reſiſtance* loſt on *that?* Are theſe Matters of unequal Import? Is not this worſe than compounding Felony? There the Fact is *known* for which the Compoſition is received. Had ye bartered for particular Charges, and conditioned on this wiſe

For Defamation, } No Enquiry.

For picking Pockets, by the plundering *Croat.* } No Enquiry.

and

and covenanted thus for all ſuch other Articles, the Heinouſneſs of which were already *known*, thee mighteſt have made ſome Apology; but, *by the Lump* to bargain for the Injuries done a Nation, and *unſight unſeen* reſolve, that all Offences, however grievous, are but Trifles---Sure this is beyond *Injuſtice*! 'Tis not ſo long ſince that Act of Oppreſſion, grinding the Face of the Poor, that *petty-fogging, Newgate Solicitor*'s *Bill* for *Repreſentations*, was detected.

How doſt thee know, what other hidden Works of Darkneſs may yet be brought to Light?

There are and muſt be Caſes of G__t *Oppreſſion*, which the Laws cannot remedy: And *who are ye* that *dare* to *ſay*, "Be thy Sufferings how-"ever grievous, thou ſhall not be heard?"

We are told, how true I know not, that this Compoſition hath been effected by *one* who looketh with jealous Eyes on a *Rival*'s Fame and Credit, among the Commons. Happy Rival! Doth thy ſteady Adherence to the Nation's Welfare excite his Envy? Nay, but thy Time and Induſtry hath been laid out to bring Iniquity to Juſtice; which cannot fail to confer on thee, the *Lead* on this important Queſtion.

Is this the Snare for great Integrity?--rather than ſuffer this, ſhall the Nation be diſappointed and it's Friends made odious? Two bright Suns ſhine not in one Firmament:--Rather than be eclipſed; muſt we be *bartered*, and thou *betray'd*?--But enough, leſt the Enemy ſhould blaſpheme. The Proteſtant Reader ſhall hear more from

Thy FRIEND,

One of the People called,

Sept. 22, 1755. QUAKERS.

FINIS.